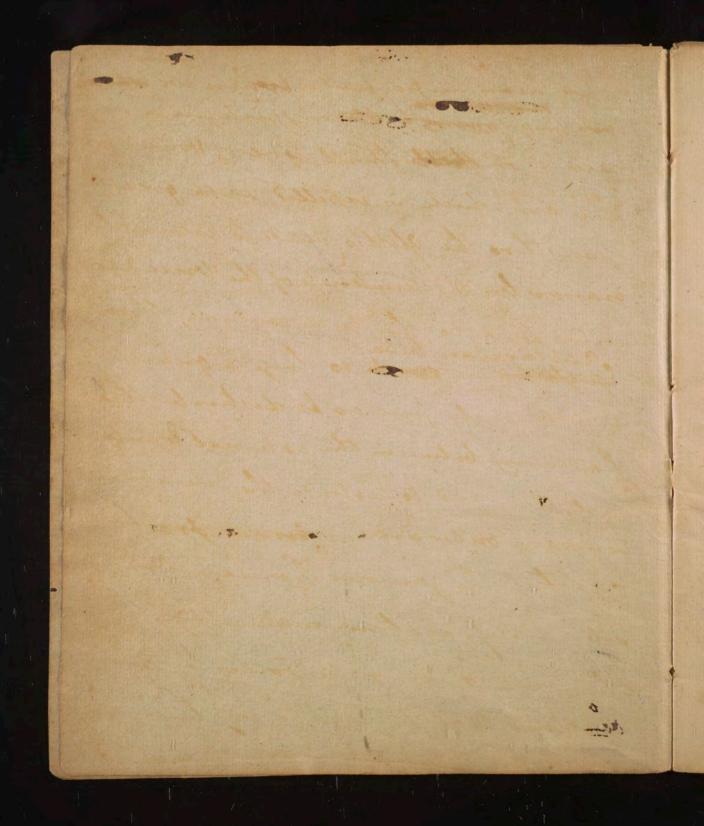
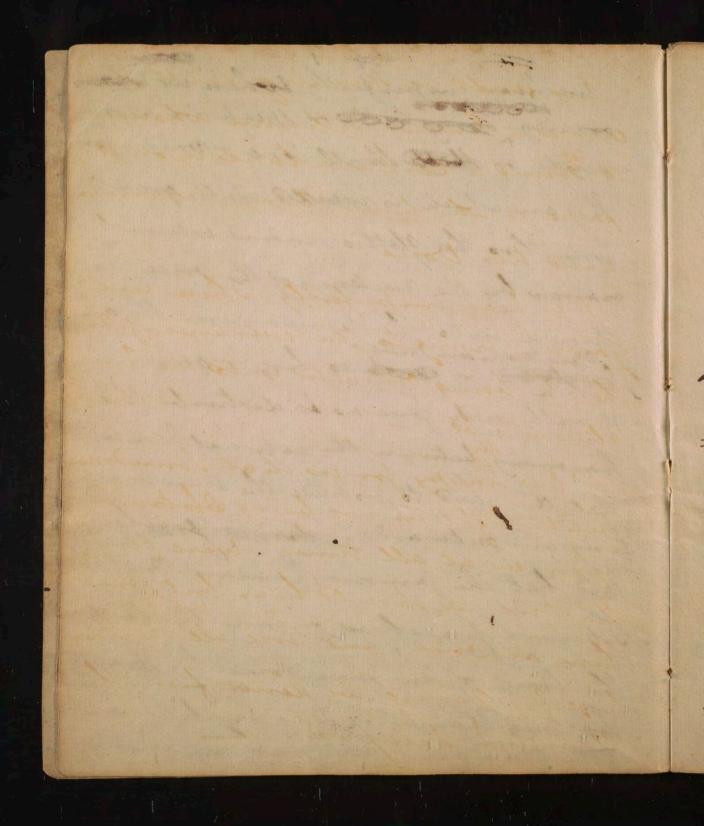


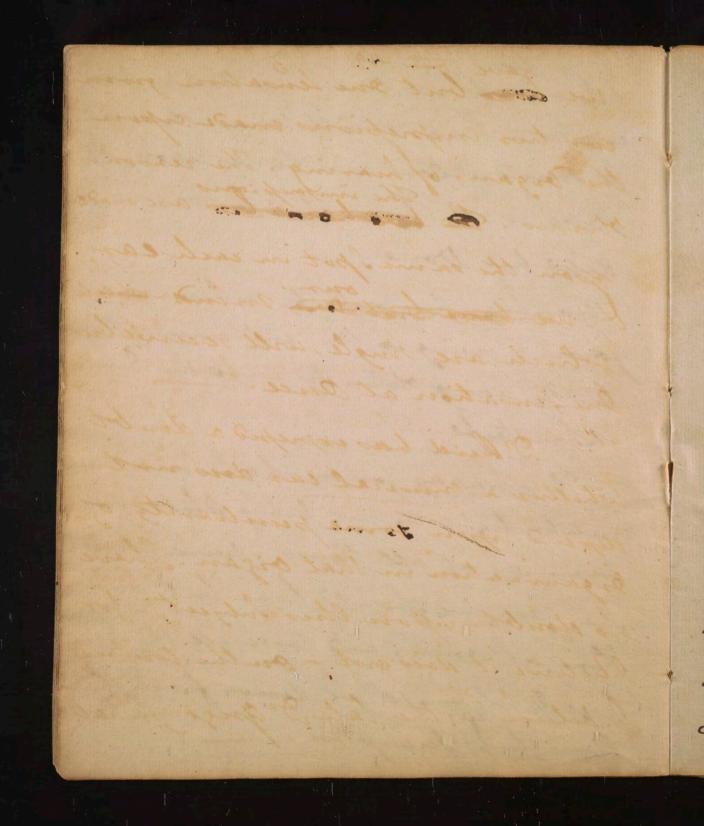
Hearing cont? of the mind fig 3 of onemany 418 of handination 419. of the Papions . 428 of the moral facultais \$ 30.



he hear imprifertly when we know auste or the Shrill tone of drive - for the air which is expelled with great fore thro the glottis (rendered extremely oramon by the aunteness of the brice) is thrown into the tympanum throthe Enstuchian tube so large a quantity I with meh force us to distribe the harmony between the external dinters and dir, and to protoude the membrana Tympani outwards. There found is taid that the famous Roman Grator Tiberius gracelino frequently lost the true of his own voice by ypeaking old homan, hor was he could of



this fault in Graking Untill he carried a Limant with him who used to sound a best ain tone upon a pripe to which he always accommo : dated his broise. but hear imporfeetly when we your - owing to the entrance of air thereby being obstructed into the Enster = chian tube . -It is happy for us that Sounds are unlike light in not being Abetsuded upon us at all times. were this the case, we should hear but one of there at once, and loose all the Room. - live & pleasure we derive from this Variety & Succepion.



we fave but one lensation from in two imprepions enade upon the organs of huaring. The reason is the organs of the imprepiops are made upon the same Spot in cuch ear, I voolens buston minds-wich which are single, will receive but One Sinsation at Duce. -D'Reid has exprepsed a doubt Whether a musical car does not depend upon some puntinsity of Organization in that organ. There no doubt-up on this Subject, - for I believe it does not, - on the loutrary I believe w: the late Dragory that

Vitis agreeable to observe the progress of the phasures wer derive from our ears in the different flages of life. Children are planed with simple Sounds of any kind. young prople delight in welody, that is in a greater surprise tones - while pressons more advanced in life wing can enjoy phasure only from dersmony, that is tones of different kinds so constined, as to produce a bariety of infression your the organs of hearing. The same changes take place in the objects of taste in the different stages of life; wellow Sorends is universal. Who wer heard theoringing the time withing the most original & matine all birds use faellod only - they ? o not reach to harmony. Union of pleasure with certain musical preprepross upon the ear - But this pleasure is greatly hightness by those isn: - prepious ling apointed with certain which

every human creature has an irrate. to emparity of acquiring a knowledge of rusical founds. It is true some per-: Ivns have more genius or taste for music them others - and so have lovie men more genins on taste for mathematiches than others, but Ween who want this genius or teste for mathematical learning populs form nature a capacity for it - and often from the application to it supply the agut of genius or teste by great altainments in that the uniful Species of knowledge . \_ (a) The layer of hearing is one of the Life Deprived of thind was bays be lating a.

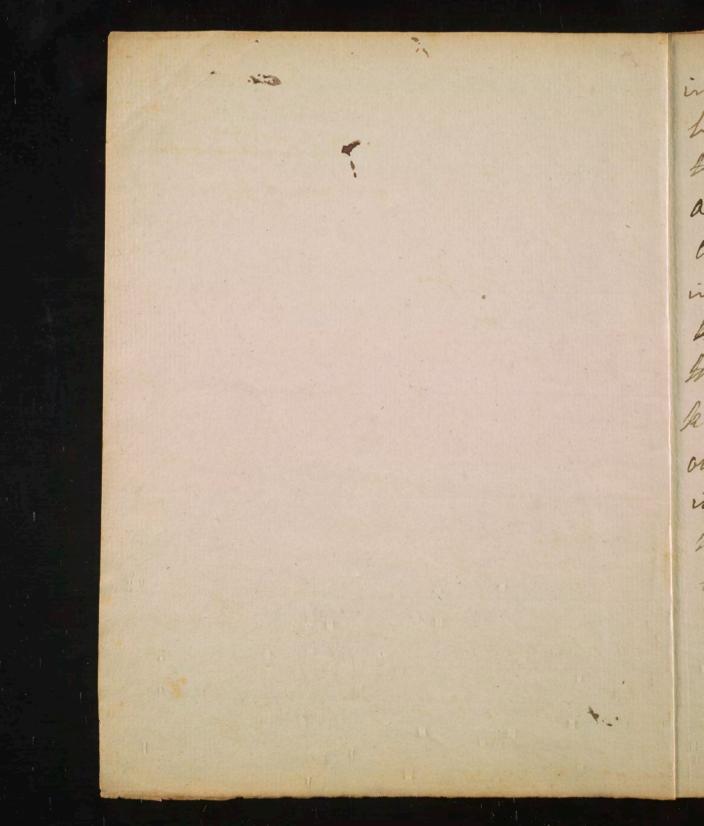
our minds were affected, the first time we felt therring The Sense of thising is next to Vision in its importanced Uses. Life, disprived of this Jense says Le lat is a kind of premature death. go to be these le in heating upon queman that is that the fines are the - get them, we should to be reduced to the Condition not of the bentes, and below there we though thould rank in tristence with the trees of the for be but little more than

her thereto Often exitio frision thearing in the eyes tordans of penous who have long been blind blind Deafe. - Thus too tenor, office axiitis for the a while the logid live les of paralytic patients.

- Suffering in the lightning, & terror in the alone cases, upon the township Source of Deity in the sure who has lost all return to 10 2/33. he would have power no more of & god that a little day, on a horse, return

445 5 The lense of hearing is undered more auste, and prolonged, I By preventing an undue accumulation of wax in it, also of dust which sometimes insinuates into the meetres anditoines. This is to be done by evipping it daily with a wet clouth. " placing the trans behind it.

3 By accustoming the car to distinguish those which certain founds - such as the strong which are constant by thisting different kinds of wind and Inetals, and the buight or figure of cach of them. 4 By an acaustic. The wonderful atchivements of the Jense of hearing in prisons who have lost this eye show the perfetion the which this fense is capable of Rurllet the fact of the two Duttons merstand in the lectures upon annual life There is a blind youngenan



in this city who can tell the quetos of a home by hearing the motions of his feet in trotting thro our Streets of a findles beque of auteris in the losse of hearing Befor the lop of light has been noticed by Galansari in a bat. The first put out its upes, & Stan let it love it a room. In flying this it, it always avrided obstacles of all kinds and turned when it came mar about mobably to the difference of bounds writtedby its wings from the reaction of the wall your The air. That this perception was in the cars of the bat by alumani proved by priviously destroying its fenses of lasted fmell, without producing any thangein its retreat from the wall. Lie finally Destroyed its lense of hearing, the Conses = quence of which was it lost its power

Li h 200 = a 21 \*\*\*\*\* 始人名 6

the wall, and fell against to the floor. Perfection or amterifood hearing is highly important & norfeel in many of the puscitte and professions of men. The humanan and the warior have often mofitted by it. Be smuch wight added to our knowledge in medicine by exten - Ting the powers of this Jense - particular - by in Distinguish the good of Difference and changes in the Voice and speech, and in the voices made by ain of pain of the responsation in arrang discases a transfer of the practice of horsely - the statement of heaving would be resigned in Distinguishing The greating of peices of bornes upon each Other, and the wise of the bound in to one in morarches for a

I is that in a future flate of existence, new Jenses will be opened for the arguisition capacity for acquiring knowledge by the five fenses we popep, may be so estended bimproved in the manner that has been mentioned, the aboition of run lenses will be unof touch to so encuesed in its powers as to dis: tinguish the composition of borris by burly handling them - thould the Sauce of taste be. - come capable of Detecting the component parts of the his - thousand the lense of Smell be to rendined so ainte as to new phaseme from the Dors of a distant lountry - Should the eye improved in its themsthe as to be were to the component pasts the component pasts. the plants of the Sun to work to and Should the ear burne of

Home in the bladder. Wedner & contrat promisus to South sing want to both he a Inopepion which requires such an extent of Capacits Uknow hoge as midicine, the cultivation of all the Jenses in the manner that has been mentioned thould Joses a part of a muli-- Eal education : In a dich room - we Phono endeavour-to be all tomele-all taste - all finell - all eye & all car in order that one may be all mind, for our minds as I shall presently are the products of imprefixons upon Dur firmes. by taking evoties of an opinion which has been hed by some Christian philosophers, and that

with the interest of the print of the world not be a much greater calonsion of the Jours than takes places in them in this world from Discuse and Other courses That have hear enerstroned. V ter below in the thanks v The following is the vine of the lite fenses - fight of huring - ( from a the unrulen of Objects which Strike the ear as the lametime) to fmell plaste. The greater uncertainty of laste than the Other Senses is evinced bythe common laying " dequations non

रिक्स ११ # we have their puished the history of the individual Jenses of touch - taste Smelling - Duing and hearing, and have thentioned the advantages we derive from each of them. Itemains that I take notice of the advantages her theire from the combined opera-- hon or actions of them all, and Surfaces
I I shall works they are the Armos the upon which impressions act in the modustion of animal life. hir by the action upon the fence of touch estinded metadoly to the langs, Japid boris by this action

2 hue are indebted to our fuses for an immense map of urposent pleasure, for an aumit of which I refer you to my mind leture upon the phaseurs of the Lunes. V particularly for the its moreinate Cause which you will find in the 427 page of the whene of introductory letter. a knowledge of this cause will enable you enou readily to understand the proximate cause of pain which will be taken notice of in our patho -

upon the tongue, - Doors by their impression upon the hose, lighter bez its action upon the eyro - and founds by their impression upon the car, from a large proportion of the Stimuli for which we two one existence. as we love life & all its animal enjoyments let us therefore , drily appreciate our ferross. But 3º ene are indebted to our busses for our exinds, and for the advantages bre desire from our intellestral, moral and Jorial existence. Without over Lenses, we Should be reduced to the Condition, not of Brutes, but

but below them, but below them, - we thould be reduced in point of intelligenes, to a level with logo and stones. asstore has It is true in the absence of Jensation, motions enight Stitl be existed in our bodies by certain Esternal and internal imprespons, but These Emotions would produce no ideas, for ideas are the offspring of previous Tensation, and without Jenses there lould be no Sensation. as well might was at: - trought to excite thoug an idea, or that in this desk by striking it with my hand, as all expect to existe a lingte idea or thought in the arind when dyprived of the avenues of the

V wihil - Supertit again Sichel est in intellectur, grad von priors - Cing fruit in Sensu! is as true as that we did not make omselves. as we value our intellatual - moral & forial oxistina therefore let us appreciate our tenses.

Imors to it. It is agreeable to con-lemplate the gradual influence of the impriping act upon the suind. The first Senses in evolving the suind. The first impressions upon the brain the feat of the train, use made this the Indium of the Sense of touch. There from long habit, it becomes the server perfect of all the Server. The imprefrious upon this lense of have said begin in the womb, & hence as I shall day presently the Origin of Instinct. The Et is further Himulated by the air acting upon the houge, and the thin in a view boser infant. The fruit of its mother milh probably from the next thimules - hands west stimmes the laste of

1 u th a 20 2 2 1 i 4 0 .

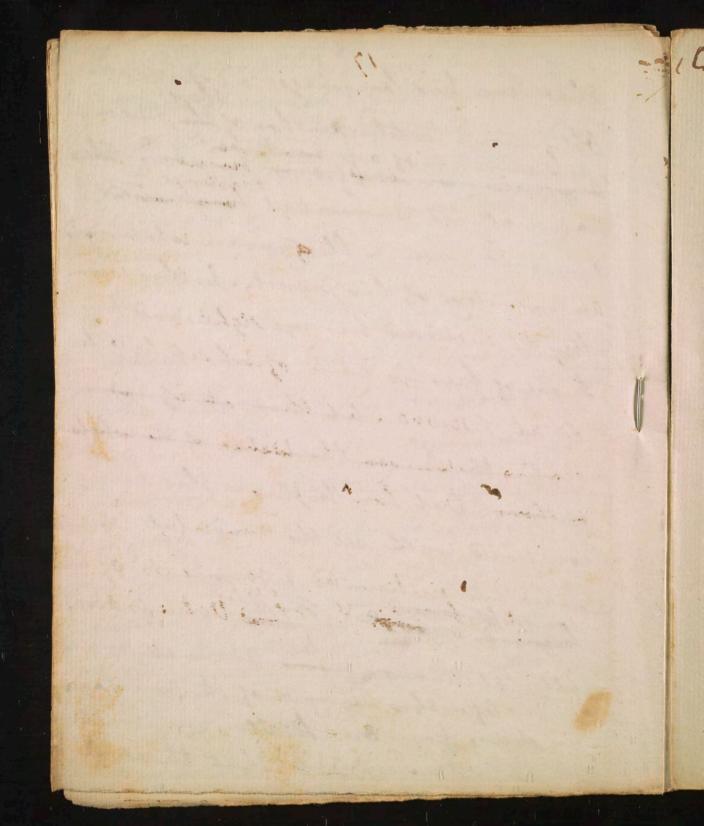
this with the this upon its trugue constitutes the next thinks founds then act upon its ears, and light with all the Objects of Vision from to afford the last firmher in on whe -ring the families the mind. The more early, and the more Constantly These impressions act, the worl the mind will be evolued, and view Drown, the former and the wore fuble the in pressions are upon the Inroes, the limited by mind. The diminution of the member or arbity of the Senses in followed his a dimensition of mira;

This is anget oberous in which is always

- tarent the lop of hearing in attention with a duay of inbellet. Where

V mind completely formed by the com. Later Choward : bined operations the of all the Senses ? I Dear Channels Ble of our exalted rank in the Scale of 100 Beings and of all our knowledge and 20 pleasures - your en an -tr Mhave existed Leets of philosophers who have devied their importance and bestalues in the againsion of knowhage, and who have & 60 promunde us into general Supticions by tracking us to doubt or dishelerne the testimony of our lenses, and to exject all the knowledge we assure by them, goto plato

That we find language to capsus our these the presions of the presions of the presions and instruments of our mark son a those captance and immortal beautions of a factor of the presions of One met with a Clergyman who comprosed an inventory of his property. In this inven - try he included his eye sight, and his Turse of hearing cosh of which he value: = ed at £ 10,000. at this rate of approx. = ciating the Susses the Walne of the whole of them But how tripling is this hum compared with all the wonderful Capa. - cities and untimited enjoyments of a cymplethy former V of their Value is hoped by the same of the contract of the c all calculations - to above all poils. after this aurunt of the advantages me derive from our lenses, you will hear with Imprire, that there VI



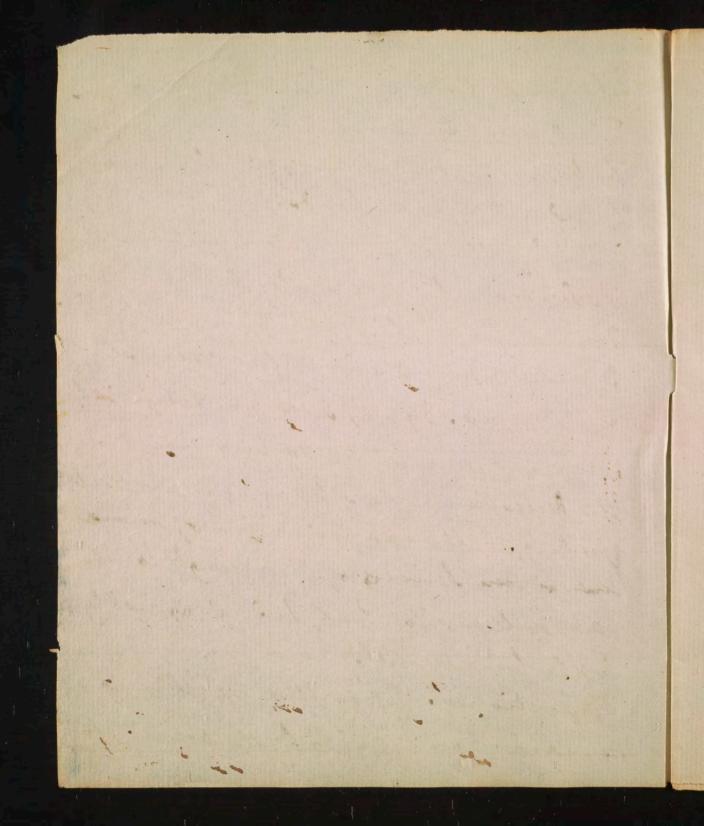
( 4) There has always here among men the same disposition to ususpation in Science that there is of power. The philosophers who have deperied the testimony and uses of our Senses in Extelled acquiring knowledge have tables reason exclusively, at this expuse, thereby meaning to track the bulk of inankind who populs Sinsesouly that they are unfit to think for thereselves, and that it belonged to the men of reason only to govern the opini. -ous of the world. We hear much gent in the Craft of the Church, but I am satisfied there is more traft in philosophy, and June June there never existed a feet of

VI have barely mintroud the absurdities Herouseuse of some of the opinions of the opinions of three philosophis proper - ting the Senses. I shall ensumerate a few more of them They have taught, that our loves decine us when one speak of heat - or wild, dight found, - for that they me all four mere peneptions of the mind, & that they have no existence in patrice - They have taught fristher that are ideas are not the images of esternal objects, but exections of they mind wholly mounted with the objects that excite them - may, they have gone firsther, - and the have tought that there is no such thing as matter independant of ideas, and that we the ideas the enoth - the firm - amoon - even no real isistence; but are all more

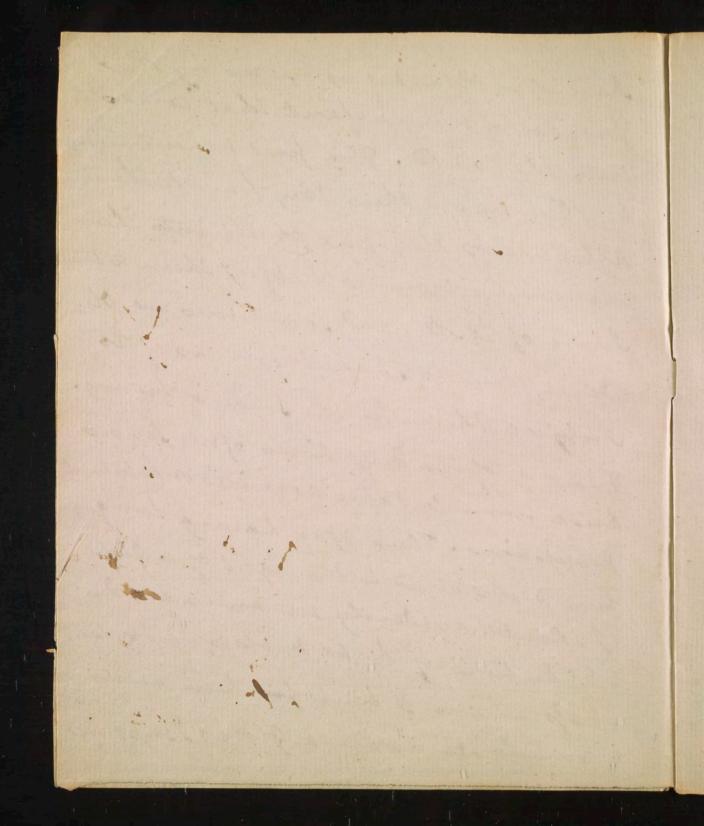
Christians-nay I will say Jurther, I am sure there have existed a Seet of Pagans who believed in one half the absurdities and nousense which are incultated in the writings of Hume, Voltaise, Helvetius, missbeau, godwin, Jour Paine and white Others Totalosophacal bearing who have ad: = vocated the perfection and divinity of Imman Reasons as the only gride to knowledge and happiness. V But let us inquire how far our Senses against which these philo-- 20 phers have raised so much Clamon Decive les. This ingriery will track us that their supposed Deseptions De - pend wholly not upon the touses but



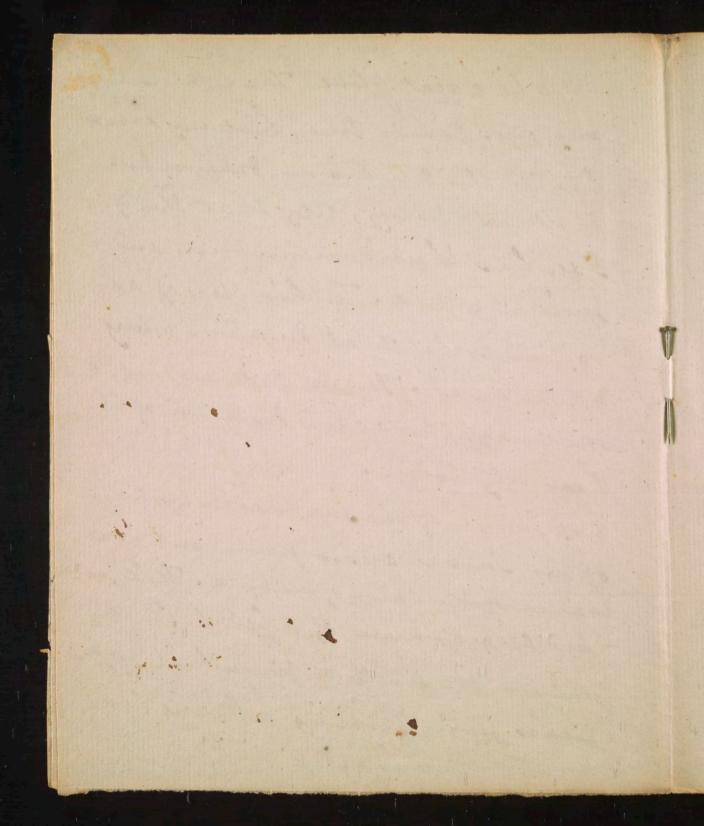
the imperfection of human reason. The appearances which are supposed to be prove the fullney of the fenses may be reduced to fores heads. I hrany things are called deceptions of the Senses which are Julse anchesiones drawer from this testimony, and Journaled upon the imperfect exercise of our Lenses. 29. Il I see an artificial rose, and presume it to be a real one, the deception arises from my not sub--juting to the examination of me there the Sinces of Imelling & touch as well as to that Juing, agreeably to the laws of the Imoes formerly mentioned. It is through this re-Imash has been to little attended to,



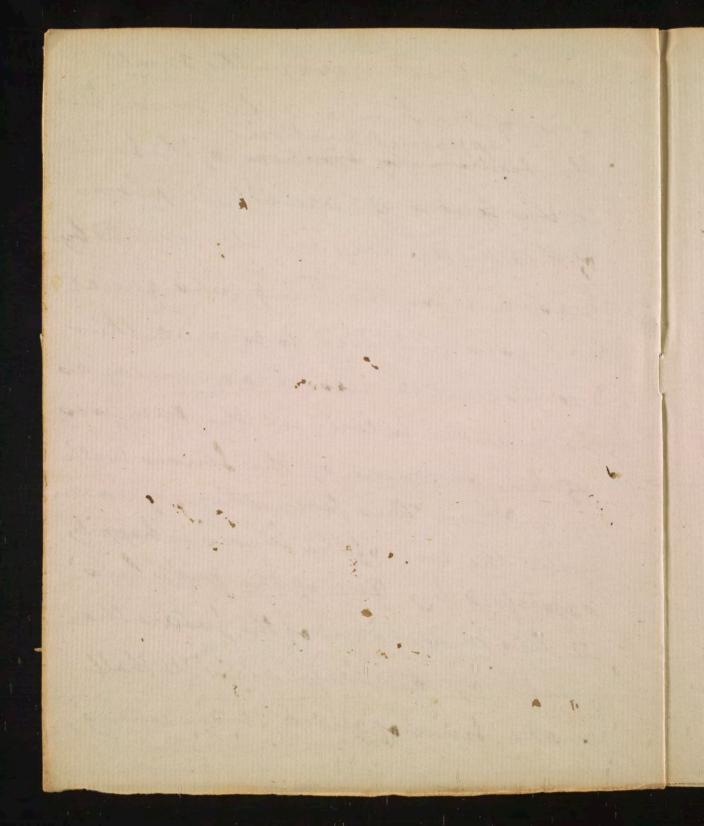
Since it is obburded upon us by the practice of every infant that comes into the world. They first examinthing by their eyes, - then they hand to them, afterwards they put them into this mouths in order to Julyet them to the Jense of taste, and sometimes we ob: - serve them to Thake them as if to Inly set there to the Sense of hearing. 2: Inany of the Duystions of our Surses arise from Certain agained or habitual perceptions. Thus after having longs hun accustomed to the fight of a globe, I should anidently su an exact Dis= - tribution of light blolors upon lan. - vap which I have for been acces-- tomed to see up an a globe, I suppose



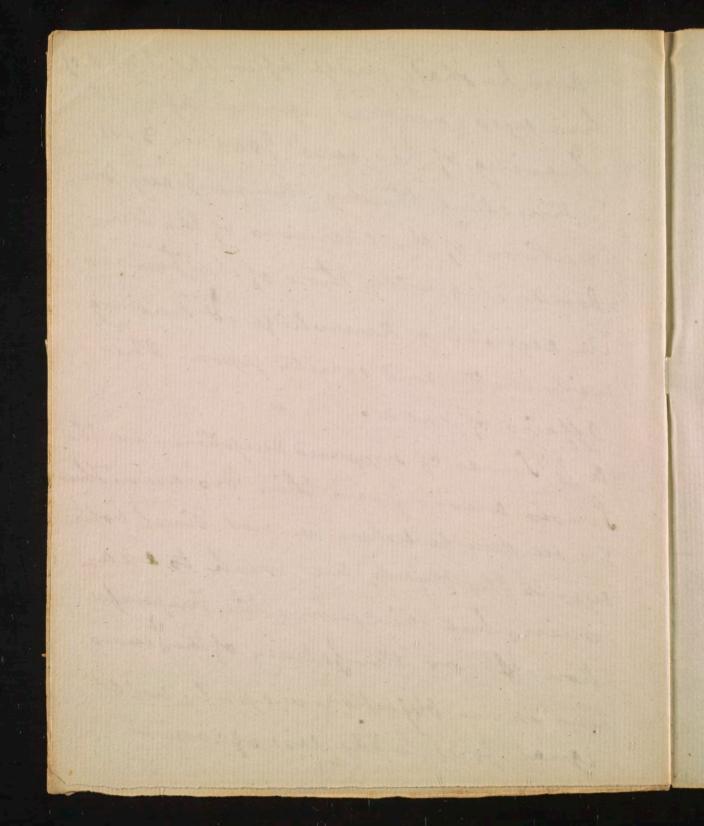
it to be a real globe. The testimony of my eyes here is true, but my erron lies in the Conclusion framer from that testimony, wis that the Higher I see has three Dimensions, and a Special figure. To this clap of al-= quired or habitual desptions belong all the enous of Jenses with respect to the emperitude and distance of the heaverly bodies. a 3 Lourse of the supposed duptions of our Luises arises from our igno = -name of the laws of nature. The crows - bed appearance of a ftick in the water - the livele of fire which ap. = peurs from barning a living Coal



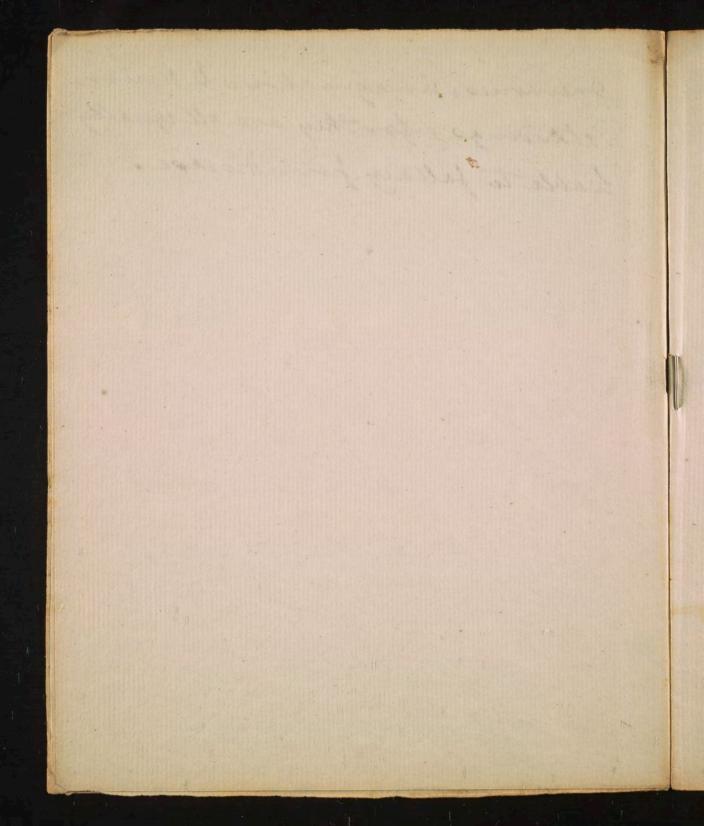
with a quick hand, - the mall Tire of the Sun and the move be the Sun the Haterway frontier of the Sun in the lander of are all desptions of this kind. They are all conceted by reson, for the Bring who gave us Luses intended to connect their exercise with reson as much as he intended to connect the exercises of two or more of the Senses with each Other. This Connection of reason with the use of the fenses is happily asprepa by ane of the propheto in his prediction of the Juture Cha-- racter of the mepiale. He thall make him of grick Woden tanding,



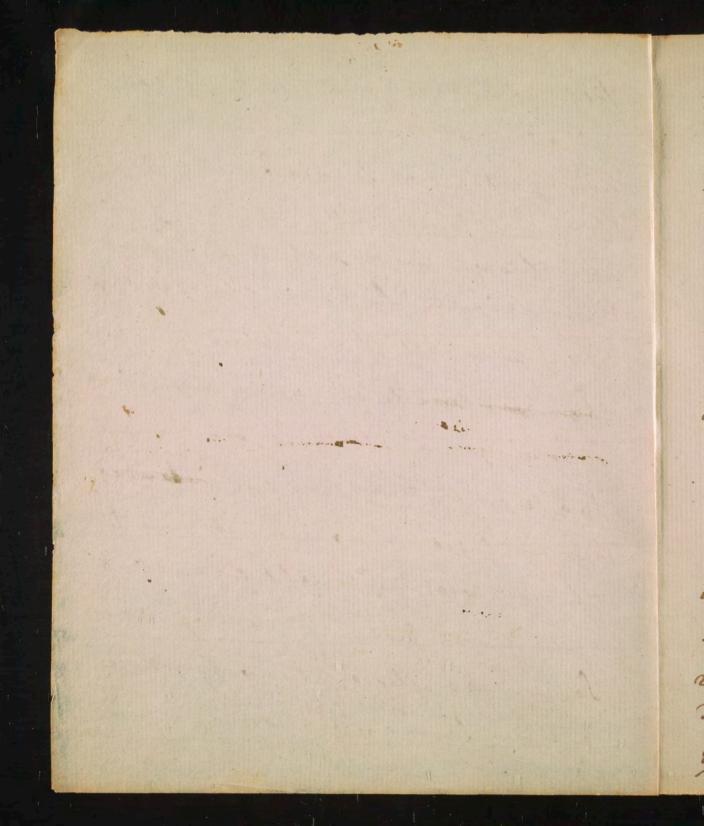
and he shall judge after the Sight of his eyes, neither reprove after the hearing of his cars' parah 3.11 intimating thereby the newpary lon: = nution of the exercises of the Un. - Rentanding with those of the finses in acquising knowledge, & Duiding with but and equity upon the affairs of men. a 4 House of supposed dueptions in the Lusses arises from their diseases. Thus we see double when we not discet both eyes to the bly uts we wish to examin, but this proves the imperfee. - tion , & not the fallacy of the Senses. The same Objections apply with equal force to the erse of over



memories, imaginations & Under:
- standings, for they are all equally
liable to fallary from discase.



Besides the two Channels for obtain = ning knowledge which have been named, viz our Senses & our mason, there is a third called testimony which acts through what I shall hereafter Denominate the principle of faith. They were all three as much intended for two to aid us in arguiring knowledge, as all the ferroes, or as two eyes, or two cars are interes ars as Capacities of imprepions, & the philosopher might as well ad= = vise us to distroy a part of our Jenses, as rely exclusively upon all our Senses - or upon our



reasons or upon testimony for the agnisition of knowledge. These three Sources are not only nuespary for that purpose, but they all three and act involuntarily Upon our minds in producing Conviction, on acts of our judgment. I shall illustrate each of them. I now see a number of theory on yours gentlemen with attention apended in this soom listering , to what I am now delivering. This is an act of my Sinse of Vision. It involuntary as the pulsation of my heart. 2 g and sure you cannot very your feats in this room, & feats in

V In apenting to this report of obey a law of my nature, and were I say I dishelived it, you would justly call my viraity in questions, or sup= call my viraity in questions, or sup= pose my mind not to be in a sound I tate. -

your own houses 28 the stre at the same time. This is an act of my reason, and I cause more resist a belig of it than I can the widenes of my Vision in the firmer Case. -3 I believe there exists in the state of Inapachuputs a town called Boston. It Lane it is true never teers it, but so many people have told me that they had were boon in it, or lived in it, or paped this it, that I am com.
in spite of myself there is buch a town.
-pulled to believe there is buch a town with as much Confidence as I do my eyes and my nusous in the facts I have just now mentioned.

24.30 V have arisen from this act of dis= - organization of the works of the author of authors Speetres, and apparitions would have been un-- known had the newpary connection of the Jerses alone brown cally in to decide upon them. For example- ghosts it has been said have been seen or heard, but never handled. now I said formuly touch is absolutely neupary to the Cor = ruthels of Suing & hearing. hyperist a belief in ghests is contrary to reason for a makerial being cannot see an immalinal bring, and 3 nition a belig testimony for this requires the concur. - une of ser eral witnesses - From ghosts on Spirits are generally seen by our person

Let us therefore always revollet? The dependance of the Senses supon each Other of which I mentioned to many instances formerly. 2 the original, natural & nicepary Connection of the Senses, reason & testimony with cach other for the purpose of arguining Concet know hoer upon all knowled.
This is the senses, sugar the senses, sugar the state by Theren below with each Other, and of all the Tenses with reason and testimony was established by our Creator as the only certain means of Discovering truth. - In the lang wase of the maniage Son = vice therefore, I boldly proclaim "What god has joined together, let no man put assender . - a thousand errors

the infhrence of great terror, or a Strong previs position to believe in ghosts from a Defective Education. And the second s A the state of the Commented the state of the stat A Secretary of the second secretary of the second s San Maria Company of the Company of A service of the serv The state of the s PROPERTY OF THE PARTY OF THE PA the state of the s

